

School discipline is severe, and the rope and pulley and bastinado are used as instruments of punishment.

A few young men in the cities, who are destined to be *mollahs*, *hakims*, or lawyers, proceed to the *Medressehs* or Colleges, where they acquire a thorough knowledge of Arabic, do some desultory reading, and "hang on" to their teachers, at whose feet they literally sit on all occasions, and after a few years have been spent in rather a profitless way they usually find employment.

Government *employes*, courtiers, the higher officers in the army, diplomats, and sons of wealthy Khans receive the rudiments of a liberal education in the College at Tihran, where they frequently acquire a very creditable knowledge of French.

The admirable schools established by the American and English missionaries at Tjirmi, Tihran, Tabriz, Hamadan, and Julfa affect only the Armenians and Syrians and a few Jews and Zoroastrians. Outside of these there is neither intellectual nor moral training, and even the simplest duties of life, such as honesty, truthfulness, and regard for contract, are never inculcated.

It may be supposed that in conformity with the Moslem axiom, "not 'to open the eyes of a woman too wide," the bulk of Persian women are not thought worthy of any education at all. A few of the daughters of rich men can read the Koran, but without comprehending it, and can both read and recite poetry.

Throughout the country, law, that is the *Urf* or un-

written law, a mass of precedents and traditions orally handed down and administered by secular judges—is not held in any respect at all, and while the rich can override it by bribery, the poor regard it only as a commodity which is bought and sold, and which they are too poor to

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The other department of Persian law, the *Shdhr*,